40 Ahadith Series

The Awaited Savior of Humanity

al-Mahdi in the Eyes of the Ahlul Bayt

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40 Ahadith



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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful

Introduction

The Noble Prophet (blessings of Allāh be upon him and his family) has said:

مَنْ حَفِظَ عَلى أُمَّتِي أَرْبَعِينَ حَدِيثًا يَنْتَفِعُونَ بِهَا بَعَثَهُ اللّٰهُ يَوْمَ الْقِيامَةِ فَقِيهاً عالِماً.

"A person from my nation who memorizes forty traditions pertaining to those issues of religion which one is in need of, will be resurrected by Allāh on the Day of Judgement as a person with deep insight into the faith and as a scholar."

In following the above ḥadīth, the Islamic Education Board of The World Federation of KSIMC (IEB - WF) has decided to publish a series of booklets of 40 aḥādīth (traditions) on different subjects. The aḥādīth that have been selected from various sources are short and simple and therefore easy to understand and memorize. It is

envisaged that the booklets will not only be useful for Zakireen, Madrasah teachers and students, but will be of benefit to the Ummah at large.

The collection of the aḥādīth and introduction of this present work was done by ʿAbdul-Rahim Mugahi in his compilation, *'The Heart of Hearts'*, while the translation in English was carried out by Shaykh Saleem Bhimji.

IEB - WF would like to thank Shaykh Saleem for his efforts in the translation of this work. May Allāh (Free from Imperfections and Exalted is He) accept this work as a further attempt by IEB - WF to propagate Islām.

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Introduction

The time period we are currently going through is one in which the Divinely appointed Imām (representative of Allāh سبحانه وتعالى) is not amongst us – at least ‘apparently’ he is not. From the traditions of the Prophet ﷺ, we know that the Imām عليه السلام has not distanced himself from his followers, nor is he in some mystical land or in another time realm. Rather, he lives among the people, sees what we are going through and feels the hurt and grief at the state of affairs of the world. In addition, to show us that he is indeed with us, the traditions tell us that he is present in various gatherings throughout the year – such as the Ḥajj – on an annual basis.

This period which has been going on for the past 1,200 years is known as the *ghaybatul kubrah* or the major occultation of Imām al-Ḥujjah عليه السلام, and is one in which we are all in a state of *intiẓār* or ‘active anticipation’ for his advent.

During this time, one of the responsibilities for those who want to follow the Imām عليه السلام is to know as much about him as possible. This knowledge of the Imām عليه السلام is not limited to merely the incidental characteristics of the Imām عليه السلام - such as his date of birth, place of birth, his mother and father’s name and other such things. Rather, as

the traditions, narrated in all of the books of ḥadīth tell us that, “The person who dies and does not have a deep understanding (*Maʿrifat*) of the Imām of his time, dies the death of those of the period of decadence (the pre-Islamic era).” Thus, even if we were to follow all of the dictates of Islam such as praying, fasting, going for Ḥajj and even struggling in Jihād against ourselves and an external threat, however if we do not know and acknowledge the Imām of our time, all of our actions would be in vain!

It is with this thought in mind that we need to proceed forward in life, seeking to better understand our living Imām ﵇ – and what better way than through what his noble fore-fathers have said about him!

The traditions mentioned in this booklet offer us glimpses of the Imām ﵇ which should instill a sense of hope in us – a hope for a better future of the world and one in which the rule of Allāh ﷾ is established over the entire globe. It is only at this time - through the support and guidance of Imām al-Mahdī ﵇, that all forms of corruption and evil will be removed from the Earth, paving the way for the utopia which the Islamic narrations speak so vividly about – the kingdom and rule of Allāh ﷾.

One of the ways in which we can attain the deep understanding of the

Imām ﵇, which we must strive for, is to hold firm to the true scholars who are serving the cause of the faith during the period of the occultation of our awaited Imām ﵇. It is by following them and adhering to their orders, which in reality is nothing other than following the Qur'ān and the Sunnah, that we can safeguard our position with the Imām ﵇.

The worth of the scholars during the occultation has been emphasized in a beautiful tradition that has reached us from the 10th Imām, Muḥammad b. ʿAlī al-Hādī ﵉:

لَوْ لاٰ مَنْ يَبْقىٰ بَعْدَ غَيْبَةِ قَائِمِكُمْ مِنَ الْعُلَمَآءِ الدَّاعِينَ إِلَيْهِ وَ الدَّالِّينَ عَلَيْهِ وَ الذَّابِّينَ عَنْ دِينِهِ بِحُجَجِ اللّٰهِ وَ الْمُنْقِذِينَ لِضُعَفَاءِ عِبَادِ اللّٰهِ مِنْ شُبَّاكِ إِبْلِيسَ وَ مَرَدَتِهِ وَ مِنْ فِخَاخِ النَّوَاصِبِ لَمَا بَقِيَ أَحَدٌ إِلاَّ ارْتَدَّ عَنْ دِينِ اللّٰهِ وَ لٰكِنَّهُمُ الَّذِينَ يُمْسِكُونَ أَزِمَّةَ قُلُوبِ ضُعَفَاءِ الشِّيْعَةِ كَمَا يُمْسِكُ صَاحِبُ السَّفِينَةِ سُكَّانَهَا. أُولٰئِكَ هُمُ الْأَفْضَلُونَ عِنْدَ اللّٰهِ عَزَّ وَ جَلَّ.

"If there were not to remain after the occultation of your Qā'im from among the scholars, a person from among the proofs of Allāh who would call (others) towards him (the Imām); represent him (the Imām); defend his (the Imām's) religion; grant safety to the downtrodden servants of Allāh from the evils of Iblīs and the wickedness of the enemies (of the Ahlul Bayt), then there would not remain a single person (on Earth) except that he would have left the religion of Allāh. But rather, these people (the ʿUlamā) take it upon themselves to be the protectors of the hearts of our downtrodden Shīʿa, just as the captain of a boat takes control of the lives and safety of those on his ship. Thus, these (the ʿUlamā) are the people who are the best in the sight of Allāh, the Noble and Great."[1]

Was Salām ʿAlaikum
Saleem Bhimji

[1] Biḥārul Anwār, Volume 2, Page 6, Section 8, Ḥadīth 12

أَللَّهُمَّ كُنْ لِوَلِيِّكَ الْحُجَّةِ ابْنِ الْحَسَنِ صَلَوَاتُكَ عَلَيْهِ وَ على آبَائِهِ

فِي هَذِهِ السَّاعَةِ وَفِي كُلِّ سَاعَةٍ. وَلِيًّا وَّ حَافِظًا وَّ

قَائِداً وَّ نَاصِراً وَّ دَلِيلاً وَّ عَيْناً حَتَّى تُسْكِنَهُ

أَرْضَكَ طَوْعاً وَ تُمَتِّعَهُ فِيْهَا طَوِيلاً

O’ Allāh, be for Your deputy, al-Ḥujjat ibnil Ḥasan, may Your blessings be upon him and his fore-fathers, now and at all times, a master and protector and guide and helper and proof and guard, until he resides peacefully on Your Earth and let him enjoy (his rule on the Earth) for a long time.

Ḥadīth Number 1

The Lineage of Imam al-Mahdī ﵇

قَالَ رَسُولُ اللّٰهِ ﷺ: الْـــمَهْدِيُّ مِنْ وُلْدِيْ وَجْهُهُ كَالْقَمَرِ الدُّرِّيِّ.

The Messenger of Allāh (peace be upon him and his family) has said: “Al-Mahdī is from my progeny; his face is like the brightly illuminated moon.”

Biḥārul Anwār, Volume 51, Page 85; Kashful Ghammah

Ḥadīth Number 2

The City of Qum and the Helpers of the Imām ﷺ

قَالَ الْإِمَامُ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ عليهما السلام: إِنَّمَا سُمِّيَ قُمَّ لِأَنَّ أَهْلَهُ يَجْتَمِعُونَ مَعَ قَائِمِ آلِ مُحَمَّدٍ وَ يَقُومُونَ مَعَهُ وَ يَسْتَقِيمُونَ عَلَيْهِ وَ يَنْصُرُونَهُ.

Imām Jaʿfar ibne Muḥammad as-Ṣādiq (peace be upon them both) has said: "The city of Qum has been named so[3] because its inhabitants will gather with the Qāʾim from Āle Muḥammad [lit. one who will rise up from the progeny of Muḥammad] and will stand alongside him, will strive to be hold firm to (their belief and assistance) of him and will assist him."

Safīnatul Biḥār, Volume 2, Page 446

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[3] In ʿArabic, the word Qum is the imperative verb meaning to stand up. (Tr.)

Ḥadīth Number 3

Women in the Imām's ﵇ Army

قَالَ الْإِمَامُ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ ﵉: يَكُونُ مَعَ الْقَائِمِ ثَلاَثُ عَشْرَةُ امْرَأَةً.

Imām Jaʿfar ibne Muḥammad as-Ṣādiq (peace be upon them both) has said: "There will be thirteen women alongside al-Qāʾim [when he makes his advent]."

Al-Mufaḍḍhal [the narrator of this tradition] asked the Imām:

وَ مَا يَصْنَعُ بِهِنَّ؟

"And what will their role be?"

The Imām replied:

يُدَاوِينَ الْجَرْحَى وَ يُقِمْنَ عَلَى الْمَرْضَى كَمَا كَانَ مَعَ رَسُولِ اللّٰهِ.

“They will treat the injured and look after the sick just as the [women did] at the time of the Messenger of Allāh [during the battles].”

Ithbātul Hudāt, Volume 7, Page 150

Ḥadīth Number 4

The Most Beloved to the Prophet ﷺ

قَالَ رَسُولُ اللّٰه ﷺ: طُوبـــى لِمَنْ أَدْرَكَ قَائِمَ أَهْلِ بَـــيْـــتِيْ وَ هُوَ مُقْتَدٍ بِهِ قَبْلَ قِـــيَامِهِ. يَتَوَلّـــى وَلِـــيَّهُ يَتَبَرَّأُ مِنْ عَدُوِّهِ وَ يَتَوَلّى الْأَئِمَّةَ الْهَادِيَةَ مِنْ قَبْلِهِ. أُولٰئِكَ رُفَقَائِيْ وَ ذُو وُدِّيْ وَ مَوَدَّتِيْ وَ أَكْرَمُ أُمَّتِيْ عَلَـــيَّ.

The Messenger of Allāh (peace be upon him and his family) has said: "Congratulations to the person who meets the Qā'im [one who will rise] from my Ahlul Bayt and has firm belief in him before his advent. He will have love for his friends, and will distance himself from his enemies and will have love for the leaders of guidance (the Imāms) who came before him. Indeed these are my true friends, those whom I have love and affection for and (they) are the noblest of people from my nation."

Biḥārul Anwār, Volume 52, Page 129; al-Ghaybah of Shaykh Ṭūsī

Ḥadīth Number 5

None Shall be Saved, Except…

قَالَ الْإِمَامُ الْحَسَنُ بْنُ عَلِيٍّ الْعَسْكَرِيُّ عليهما السلام: ... وَ اللّٰهِ لَيَغِيبَنَّ غَيْــبَةً لاَ يَنْجُوْ فِيهَا مِنَ الْهَلَكَةِ إِلاَّ مَنْ ثَــبَّتَ اللّٰهُ عَزَّ وَ جَلَّ عَلــىٰ الْقَوْلِ بِإِمَامَتِهِ وَ وَفَّقَهُ (فِيهَا) لِلدُّعَاءِ بِتَعْجِيلِ فَرَجِهِ.

Imām Ḥasan ibne ʿAlī al-ʿAskarī (peace be upon them both) has said: "… I swear by Allāh that he (Imam al-Mahdī) shall go into an occultation such that none shall be saved [during that period] from destruction, except the person whom Allāh, Glorious and Grand is He, makes firm on the belief of his Imāmate [of Imam al-Mahdī] and whom He grants the Divine ability *(tawfīq)* to supplicate for his speedy advent."

Kamāl ad-Dīn, Volume 2, Page 384

Ḥadīth Number 6

Absolute Obedience to the Imām ﵇

قَالَ الْإِمَامُ مُحَمَّدُ بْنُ عَلِيٍّ الْجَوَادُ ﵉: ... إِنَّ الْقَائِمَ مِنَّا هُوَ الْمَهْدِيُّ الَّذِي يَجِبُ أَنْ يُنْتَظَرَ فِي غَيْبَتِهِ وَ يُطَاعَ فِي ظُهُورِهِ وَ هُوَ الثَّالِثُ مِنْ وُلْدِي ...

Imām Muḥammad ibne ʿAlī al-Jawād (peace be upon them both) has said: "... Indeed al-Qāʾim is from among us (the Ahlul Bayt) and he is al-Mahdī - the one whom it is obligatory to wait for during his occultation and obey during his advent, and he is the third from my progeny ..."

Kamāl ad-Dīn, Volume 2, Page 377

Ḥadīth Number 7

Back to the True Path

قَالَ عَلِيُّ بْنُ أَبِيْ طَالِبٍ عليهما السلام: يَعْطِفُ الْهَوىٰ عَلىٰ الْهُدىٰ إِذَا عَطَفُوا الْهُدىٰ عَلىٰ الْهَوىٰ وَ يَعْطِفُ الرَّأْيَ عَلىٰ الْقُرْآنِ إِذَا عَطَفُوا الْقُرْآنَ عَلىٰ الرَّأْيَ.

Imām ʿAlī ibne Abī Ṭālib (peace be upon both of them) has said: "[When Imām al-Mahdī makes his advent] the following of the lower desires will be transformed into the following of guidance (of Allāh) after the following of the guidance (of Allāh) had been transformed into the following of the lower desires; and the thoughts and opinions (of the people) will be in line with the Qur'ān after the Qur'ān had previously been put in line and accordance with the people's thoughts and opinions."

Biḥārul Anwār, Volume 51, Page 120; Nahjul Balāgha

Ḥadīth Number 8

Tears of Separation

قَالَ الْإِمَامُ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ عليهما السلام: وَ اللّٰهِ لَيَغِيبَنَّ إِمَامُكُمْ سِنِينَ مِنَ الدَّهْرِ ... وَ لَتَفِيضَنَّ عَلَيْهِ أَعْـــيُنُ الْمُؤْمِنِينَ.

Imām Jaʿfar ibne Muḥammad as-Ṣādiq (peace be upon both of them) said: "I swear by Allāh that your Imām will go into an occultation for a number of years … [during that period] the eyes of the true believers shall be filled with tears [due to being separated from him]."

Biḥārul Anwār, Volume 51, Page 147; al-Ghaybah of al-Nuʿmānī

Ḥadīth Number 9

The House of Praise

قَالَ الْإِمَامُ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ عليهما السلام: إِنَّ لِصَاحِبِ الْأَمْرِ بَيْتاً يُقَالَ لَهُ: بَيْتُ الْحَمْدِ. فِيهِ سِرَاجٌ يَزْهَرُ مُنْذُ يَوْمٍ وُلِدَ إِلَى يَوْمٍ يَقُومُ بِالسَّيْفِ لاَ يُطْفَى.

Imām Jaʿfar ibne Muḥammad as-Ṣādiq (peace be upon both of them) said: "Indeed the possessor of the command (Imām al-Mahdī) has a house which is referred to as, 'The House of Praise'. In this house there is a lamp which has been glowing since the day he was born and will continue to do so until the day he makes his advent with the sword, and it will not be put out."

Biḥārul Anwār, Volume 52, Page 158; al-Ghaybah of al-Nuʿmānī

Ḥadīth Number 10

People with the Highest Rank

قَالَ الْإِمَامُ عَلِيُّ بْنُ الْحُسَيْنِ السَّجَّادُ عليهما السلام: إِنَّ أَهْلَ زَمَانِ غَيْبَتِه الْقَائِلِينَ بِإِمَامَتِه الْمُنْتَظِرِينَ لِظُهُورِه أَفْضَلُ أَهْلِ كُلِّ زَمَانٍ لِأَنَّ اللّٰهَ تَعَالىٰ ذِكْرُهُ أَعْطَاهُمْ مِنَ الْعُقُولِ وَ الْأَفْهَامِ وَ الْمَعْرِفَةِ مَا صَارَتْ بِهِ الْغَيْبَةُ عِنْدَهُمْ بِمَنْزِلَةِ الْمُشَاهَدَةِ.

Imām ʿAlī ibnil Ḥusain al-Sajjād (peace be upon both of them) has said: "Indeed the people who live during the time of his occultation, have firm belief in his (the 12th Imām's) Imāmate and are awaiting his advent are the best people of every age since Allāh, Great is His Mention, has granted them from the intellect, understanding and cognizance needed which would permit them to live during the period of the occultation, as if they were living during the time of his advent."

Biḥārul Anwār, Volume 52, Page 122; al-Iḥtijāj

Ḥadīth Number 11

Greeting Imām al-Mahdī ﷺ

A man once asked Imām Jaʿfar ibne Muḥammad as-Ṣādiq (peace be upon both of them) how he should send his salutations upon Imām al-Qāʾim (may Allāh hasten his advent) and the Imām replied:

تَقُولُ: السَّلاَمُ عَلَيْكُمْ يَا بَقِيَّةَ اللّٰهِ.

"Say: Greetings be upon you, O' Remnants of Allāh [As-Salāmu ʿAlaykum Yā Baqīyatullāh]!"

Biḥārul Anwār, Volume 52, Page 373, Tafsīr Furāt ibne Ibrāhīm

Ḥadīth Number 12

Perfection of the Intellect and Moral Traits

قَالَ الْإِمَامُ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ عليهما السلام: إِذَا قَامَ قَائِمُنَا وَضَعَ يَدَهُ عَلَى رُؤُوْسِ الْعِبَادِ فَجَمَعَ بِهِ عُقُوْلَهُمْ وَ أَكْمَلَ بِهِ أَخْلَاقَهُمْ.

Imām Muḥammad ibne ʿAli al-Bāqir (peace be upon both of them) has said: “When our Qāʾim makes his advent, he will place his hand over the heads of the servants and their intellects will join together and their ethical traits will be perfected.”

Biḥārul Anwār, Volume 52, Page 336, Kharāij of al-Rāwandī

Ḥadīth Number 13

Testimony to Islām over the Entire Earth

قَالَ الْإِمَامُ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ عليهما السلام: إِذَا قَامَ الْقَائِمُ لاَ يَبْقَـــىٰ أَرْضٌ إِلاَّ نُودِيَ فِيهَا شَهَادَةُ أَنْ لاَ إِلٰهَ إِلاَّ اللّٰهُ وَ أَنَّ مُحَمَّداً رَسُولُ اللّٰهِ.

Imām Jaʿfar ibne Muḥammad as-Ṣādiq (peace be upon both of them) said: "When al-Qāʾim makes his advent, not a single place of land will remain except that the call to the testimony of, *'There is no creature worthy of worship except for Allāh and indeed Muḥammad is the Messenger of Allāh'* will be given (there)."

Biḥārul Anwār, Volume 52, Page 340; Tafsīr al-ʿAyyāshī

Ḥadīth Number 14

Anticipate the Advent of the Imām ﷷ

قَالَ الْإِمَامُ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ عليهما السلام: ... فَعِنْدَهَا فَتَوَقَّعُوا الْفَرَجَ صَبَاحــــاً وَ مَسَــــاءًا ...

Imām Jaʿfar ibne Muḥammad as-Ṣādiq (peace be upon both of them) said: " ... During that time (the period of the occultation), await the advent (of the Imām) every morning and evening ... "

Uṣūl al-Kāfī, Volume 1, Page 323

Ḥadīth Number 15

The Ornament of Paradise

قَالَ رَسُولُ اللّٰهِ ﷺ: اَلْمَهْدِيُّ طَاوُوْسُ أَهْلِ الْجَنَّةِ.

The Messenger of Allāh (peace be upon him and his family) has said: "Al-Mahdī is the peacock [ornament] of the people of Paradise."

Biḥārul Anwār, Volume 51, Page 105; Ṭarā'if

Ḥadīth Number 16

Power and Authority

عَنْ عَلِيِّ بْنِ الْحُسَيْنِ زَيْنِ الْعَابِدِينَ عليهما السلام: قَالَ إِذَا قَامَ قَائِمُنَا أَذْهَبَ اللَّهُ عَزَّ وَ جَلَّ عَنْ شِيعَتِنَا الْعَاهَةَ وَ جَعَلَ قُلُوبَهُمْ كَزُبُرِ الْحَدِيدِ وَ جَعَلَ قُوَّةَ الرَّجُلِ مِنْهُمْ قُوَّةَ أَرْبَعِينَ رَجُلاً وَ يَكُونُونَ حُكَّامَ الْأَرْضِ وَ سَنَامَهَا.

It has been narrated from ʿAlī ibnil Ḥusain, the Ornament of the Worshippers (peace be upon both of them) that he said: "When our Qaʾim makes his advent, Allāh, the Noble and Glorious, will remove all maladies from our Shīʿa (followers) and will make their hearts [as firm] as pieces of iron. He will make the physical strength of one man equal to that of forty men, and they will be the rulers over the entire Earth and its sovereigns."

Miṣbāḥul Mutahajjid, Page 737

Ḥadīth Number 17

The Completion of Knowledge

قَالَ الْإِمَامُ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ عليهما السلام: اَلْعِلْمُ سَبْعَةٌ وَ عِشْرُونَ حَرْفاً فَجَمِيعُ مَا جَاءَتْ بِهِ الرُّسُلُ حَرْفَانِ فَلَمْ يَعْرِفِ النَّاسُ حَتَّى الْيَوْمَ غَيْرَ الْحَرْفَيْنِ. فَإِذَا قَامَ قَائِمُنَا أَخْرَجَ الْخَمْسَةَ وَ الْعِشْرِينَ حَرْفاً فَبَثَّهَا فِي النَّاسِ وَ ضَمَّ إِلَيْهَا الْحَرْفَيْنِ حَتَّى يَبُثَّهَا سَبْعَةً وَ عِشْرِينَ حَرْفاً.

Imām Jaʿfar ibne Muḥammad as-Ṣādiq (peace be upon both of them) said: "Knowledge is contained in twenty-seven letters (parts) and everything which all of the (previous) messengers brought was merely two of these letters and until the day (when al-Mahdī makes his advent), the people will not be given knowledge except of these two letters. So then when our Qaʾim makes his advent, he will bring with him the other twenty-five letters (of knowledge) and he will spread these among the people and add these to the previous two letters

(parts) such that he will have imparted the twenty-seven letters (of knowledge) to them."

Wasāʾil ash-Shīʿa, Volume 7, Page 326, Ḥadīth 10

Ḥadīth Number 18

Ruling with Justice

قَالَ الْإِمَامُ مُحَمَّدُ بْنُ عَلِيٍّ البَاقِرُ عليهما السلام: إِذَا قَامَ قَائِمُ أَهْلِ الْبَيْتِ قَسَمَ بِالسَّوِيَّةِ وَ عَدَلَ فِي الرَّعِيَّةِ فَمَنْ أَطَاعَهُ فَقَدْ أَطَاعَ اللّٰهَ وَ مَنْ عَصَاهُ فَقَدْ عَصَى اللّٰهَ وَ إِنَّمَا سُمِّيَ الْمَهْدِيَّ لِأَنَّهُ يَهْدِي إِلَى أَمْرٍ خَفِيٍّ.

Imām Muḥammad ibne ʿAlī al-Bāqir (peace be upon both of them) said: "When the Qaʾim of the Ahlul Bayt makes his advent, he will divide (the riches) with equity and will show justice among the people. So whoever obeys him, has obeyed Allāh; and whoever goes against him, has gone against Allāh. Indeed al-Mahdī was named as such because he will guide to the hidden affairs."

Biḥārul Anwār, Volume 97, Page 117

Ḥadīth Number 19

A Short Prayer for al-Mahdī عليه السلام

قَالَ الْإِمَامُ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ عليهما السلام: ... بِأَبِي وَ أُمِّي الْمُسَمَّىٰ بِاسْمِي وَ الْمُكَنَّىٰ بِكُنْيَتِي. السَّابِعُ مِنْ بَعْدِي ...

Imām Muḥammad ibne ʿAlī al-Bāqir (peace be upon both of them) has said: "... May my father and my mother be sacrificed for that person whose name is the same as my name, and whose title of appellation is the same as my title of appellation and he is the seventh person (from my progeny) after me ..."

Miṣbāḥul Mutahajjid, Page 680

Ḥadīth Number 20

Felicitations are for…

قَالَ رَسُولُ اللّٰهِ ﷺ: ... طُوبَى لِمَنْ لَقِيَهُ وَ طُوبَى لِمَنْ أَحَبَّهُ وَ طُوبَى لِمَنْ قَالَ بِهِ ...

The Messenger of Allāh (peace be upon him and his family) has said: "… Paradise is for that person who meets him (al-Mahdī), and paradise is for to that person who loves him, and paradise is for that person who has belief in him (and his Imāmate)."

Wasā'il ash-Shīʿa, Volume 7, Page 327, Ḥadīth 1

Ḥadīth Number 21

When Will the Time Come?

قَالَ رَسُولُ اللّٰه ﷺ: لاَ تَقُومُ السَّاعَةُ حَتَّىٰ يَقُومَ قَائِمُ الْحَقِّ مِنَّا وَ ذٰلِكَ حِينَ يَأْذَنُ اللّٰهُ عَزَّ وَ جَلَّ. فَمَنْ تَبِعَهُ نَجا وَ مَنْ تَخَلَّفَ عَنْهُ هَلَكَ...

The Messenger of Allāh (peace be upon him and his family) has said: "The appointed time (of the Day of Resurrection) will not come until the one from among us (the Ahlul Bayt) will rise with the truth and make his advent [Imām al-Mahdī], and this will take place when Allāh, the Noble and Grand permits. So whoever obeys him shall be saved, and whoever goes against him will be destroyed..."

Wasā'il ash-Shīʿa, Volume 7, Page 325, Ḥadīth 6

Ḥadīth Number 22

Brotherhood During the Imām's Advent

قَالَ الْإِمَامُ مُحَمَّدُ بْنُ عَلِيٍّ البَاقِرُ عليهما السلام: ... إِذَا قَامَ الْقَائِمُ جَـاءَتِ الْمُزَامَلَةُ (الْمُزَايَلَةُ) وَ يَـأْتِي الرَّجُلُ إِلَـى كِيسِ أَخِيهِ فَـيَأْخُذُ حَاجَتَهُ لاَ يَـمْـنَعُهُ!

Imām Muḥammad ibne ʿAlī al-Bāqir (peace be upon both of them) has said: " ... When al-Qa'im makes his advent, at that time, friendship and unity will be established to such a degree that a person will be able to put his hand in his brother-in-faith's pocket and take whatever he needs without his brother preventing him from doing so!"

Wasā'il ash-Shīʿa, Volume 7, Page 324, Ḥadīth 3

Ḥadīth Number 23

Tranquility and Ease in the Era of the Imām ﵇

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ﵉: وَ لَوْ قَدْ قَامَ قَائِمُنَا لَأَنْـــزَلَتِ السَّمَآءُ قَطْرَهَا وَ لَأَخْرَجَتِ الْأَرْضُ نَبَاتَهَا وَ لَذَهَبَتِ الشَّحْنَاءُ مِنْ قُـــلُوبِ الْعِبَادِ وَ اصْطَلَحَتِ السِّـــبَاعُ وَ الْبَهَائِمُ حَتَّىٰ تَمْشِي الْمَرْأَةُ بَيْنَ الْعِرَاقِ إِلَـــىٰ الشَّامِ لاَ تَضَعُ قَدَمَيْهَا إِلاَّ عَلَىٰ النَّبَاتِ وَ عَلَىٰ رَأْسِهَا زِبِّيلُهَا (زِينَتُهَا) لاَ يُهَيِّجُهَا سَبُعٌ وَ لاَ تَخَافُهُ.

The Commander of the Faithful, ʿAlī ibne Abī Ṭālib (peace be upon both of them) said: "When our Qaʾim makes his advent, the skies will send down their rain; the Earth will bring forth its produce; enmity will be removed from the hearts of the servants; wild animals and beasts will live [in peace] with one another and will not stampede each other; [and life will be such that] if a woman wanted to walk from ʿIraq to

Sham (Syria), then every step that she took will be on luscious, green grass and she will be able to display her adornments (jewelry, etc…) [and not a single person will try and steal them from her] – no animal will attack her, nor will she have any fear about them [the wild beasts].”

Biḥārul Anwār, Volume 52, Page 316; al-Khiṣāl

Ḥadīth Number 24

Acting by the Command of Allāh ﷻ

قَالَ الْإِمَامُ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ عليهما السلام: يُوْحَى إِلَيْهِ فَيَعْمَلُ بِالْوَحْيِ بِأَمْرِ اللّٰهِ.

Imām Muḥammad ibne ʿAlī al-Bāqir (peace be upon both of them) has said: "Revelation (from Allāh ﷻ) will come to him (Imām al-Mahdī) and he will act according to the revelation by the command of Allāh."

Biḥārul Anwār, Volume 52, Page 390

Ḥadīth Number 25

No Oppression or Tyranny

قَالَ الْإِمَامُ عَلِيُّ بْنُ مُوسىٰ الرِّضَا عليهما السلام: ... فَإِذَا خَرَجَ أَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَ وَضَعَ مِيزَانُ الْعَدْلِ بَيْنَ النَّاسِ فَلاَ يَظْلِمُ أَحَدٌ أَحَداً ...

Imām ʿAli ibne Mūsā al-Riḍā (peace be upon both of them) has said: " ... So when he [Imām al-Mahdī] will make his advent, the Earth with radiate with the celestial illumination of its' Lord and the scale of justice will be positioned among mankind such that not a single person will oppress another individual ... "

Biḥārul Anwār, Volume 52, Page 321; Kamāl ad-Dīn

Ḥadīth Number 26

Do Not Despair of Allāh's Mercy

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِب عليهما السلام: انْتَظِرُوا الْفَرَجَ وَ لاَ تَيْأَسُوْا مِنْ رَوْحِ اللّٰهِ فَإِنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللّٰهِ عَزَّ وَجَلَّ انْتِظَارُ الْفَرَجِ.

The Commander of the Faithful, ʿAlī ibne Abī Ṭālib (peace be upon both of them) has said: "Await the relief and do not despair from the mercy of Allāh, because indeed the most beloved of actions with Allāh, the Noble and Grand, is awaiting the relief."

Biḥārul Anwār, Volume 52, Page 123; al-Khisāl

Ḥadīth Number 27

Awaiting the Advent

قَالَ رَسُولُ اللّٰهِ ﷺ: اِنْتِظَارُ الْفَرَجِ بِالصَّبْرِ عِبَادَةٌ.

The Messenger of Allāh (peace be upon him and his family) has said: "Awaiting the relief with patience is (a form of) worship."

Biḥārul Anwār, Volume 52, Page 145; Daʿwat of Rāwandī

Ḥadīth Number 28

Financial Equality

قَالَ الْإِمَامُ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ عليهما السلام: إِذَا ظَهَرَ الْـــقَائِمُ ...
يُسَوِّي بَيْنَ النَّاسِ حَـــتَّـــى لاَ تَرىٰ مُحْـــتَاجاً إِلَـــى الزَّكَاةِ ...

Imām Muḥammad ibne ʿAlī al-Bāqir (peace be upon both of them) has said: "When al-Qāʾim makes his advent ... wealth will be distributed among the people in such an equitable manner that not a single person will be seen in need of zakāt... "

Biḥārul Anwār, Volume 52, Page 390

Ḥadīth Number 29

A Servant of the Imām ﷺ for Life

قَالَ الْإِمَامُ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ عليهما السلام: ... إِنِّـــي لَوْ أَدْرَكْتُ ذٰلِكَ لَأَبْقَيْتُ نَفْسِيْ لِصَاحِبِ هٰذَا الْأَمْرِ.

Imām Muḥammad ibne ʿAlī al-Bāqir (peace be upon both of them) has said: " … Indeed if I were to live to see that (the advent of Imām al-Mahdī), then I would have availed myself to serve the Sāḥīb al-Amr (for life)."

Biḥārul Anwār, Volume 52, Page 234; al-Ghaybah of al-Nuʿmānī

Ḥadīth Number 30

Preparing the Groundwork

قَالَ رَسُولُ اللّٰهِ ﷺ: يَخْرُجُ أُنَاسٌ مِنَ الْمَشْرِقِ فَيُوَطِّئُوْنَ لِلْمَهْدِي سُلْطَانَهُ.

The Messenger of Allāh (peace of Allāh be upon him and his family) has said: "A group of people will rise up from the East and will prepare the groundwork for the government of al-Mahdī."

Biḥārul Anwār, Volume 51, Page 87; Kashful Ghammah

Ḥadīth Number 31

Completion of Wisdom

قَالَ الْإِمَامُ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ عليهما السلام: ... يُؤْتَـــونَ الْحِكْمَةَ فِي زَمَانِهِ حَـــتَّـــى أَنَّ الْمَرْأَةَ لَتَقْضِـــيْ فِي بَيْتِهَا بِكِتَابِ اللّٰهِ تَعَالَـــى وَ سُنَّةِ رَسُولِ اللّٰهِ صلى الله عليه وآله.

Imām Muḥammad ibne ʿAlī al-Bāqir (peace be upon both of them) has said: "During the period of his [Imām al-Mahdī's] government, wisdom shall be disbursed among the people such that a woman sitting in her house [with no 'formal' religious training] will be able to pass judgement by the Book of Allāh, the High, and the Sunnah of the Messenger of Allāh (peace be upon him and his family)."

Biḥārul Anwār, Volume 52, Page 352; al-Ghaybah of al-Nuʿmānī

Ḥadīth Number 32

The State of a Believer During the Occultation

قَالَ الْإِمَامُ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ عليهما السلام: إِنَّ لِصَاحِبِ هٰذَا الْأَمْرِ غَيْــبَةً فَلْيَتَّقِ اللّٰهَ عَبْدٌ عِنْدَ غَيْــبَتِهِ وَلْيَتَمَسَّكْ بِدِيــــنِهِ.

Imām Jaʿfar ibne Muḥammad as-Ṣādiq (peace be upon both of them) said: "Surely the possessor of this command (Imām al-Mahdī) will go into an occultation. So the servant should have consciousness *(Taqwā)* of Allāh during the period of the occultation and should hold firm to his religion."

Biḥārul Anwār, Volume 52, Page 135; al-Ghaybah of al-Nuʿmānī

Ḥadīth Number 33

Having a Deep Knowledge of the Imām ﷺ

قَالَ الْإِمَامُ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ عليهما السلام: اعْرِفْ إِمَامَكَ فَإِنَّكَ إِذَا عَرَفْتَهُ لَمْ يَضُرَّكَ تَقَدَّمُ هٰذَا الْأَمْرِ أَوْ تَأَخُّرُهُ.

Imām Jaʿfar ibne Muḥammad as-Ṣādiq (peace be upon both of them) said: "Know your Imām because indeed if you have a deep cognizance of him and this command (his advent) is brought close or delayed, then it will have no effect upon you [and your faith]."

Biḥārul Anwār, Volume 52, Page 135; al-Ghaybah of al-Nuʿmānī

Ḥadīth Number 34

The Perpetual Servant of the Imām ﷺ

قَالَ الْإِمَامُ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ عليهما السلام: لاَ وَلَوْ أَدْرَكْتُهُ لَخَدَمْتُهُ أَيَّامَ حَيَاتِي.

Imām Jaʿfar ibne Muḥammad as-Ṣādiq (peace be upon both of them) said: "Indeed if I were to live to see him (al-Mahdī) then I would have been his servant for the duration of my life."

Biḥārul Anwār, Volume 51, Page 148; al-Ghaybah of al-Nuʿmānī

Ḥadīth Number 35

How to Guarantee that One will See the Imām ﷷ

قَالَ الْإِمَامُ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ عليهما السلام: مَنْ قَالَ بَعْدَ صَلاَةِ الْفَجْرِ وَ بَعْدَ صَلاَةِ الظُّهْرِ: أَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَجِّلْ فَرَجَهُمْ لَمْ يَمُتْ حَتّٰى يُدْرِكَ الْقَائِمَ مِنْ آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلاَمِ.

Imām Jaʿfar ibne Muḥammad as-Ṣādiq (peace be upon both of them) has said: "A person who says:

أَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَجِّلْ فَرَجَهُمْ.

'O Allāh! Send your blessings upon Muḥammad and the family of Muhamamd and hasten their succor.'

after his Ṣalātul Fajr and Ṣalātul Zuhr will not die until he sees al-Qāʾim from the family of Muhammad, peace be upon them all."

Safīnatul Biḥār, Volume 2, Page 49

Ḥadīth Number 36

Death of the Period of Decadence

قَالَ الْإِمَامُ الْحَسَنُ بْنُ عَلِيٍّ الْعَسْكَرِيِّ عليهما السلام: ... مَنْ مَاتَ وَ لَمْ يَعْرِفْهُ مَاتَ مِيـــتَةً جَاهِلِـــيَّةً ...

It has been narrated from Imām Ḥasan ibne ʿAlī al-ʿAskarī (peace be upon both of them) that " ... One who dies and does not have a cognizance of him (Imām al-Mahdī) dies the death of the period of decadence (pre-Islāmic times) ... "

Biḥārul Anwār, Volume 51, Page 160; Kamāl ad-Dīn

Ḥadīth Number 37

The First Ranked Soldiers of the Imām ﷷ

قَالَ الْإِمَامُ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ ﵉: ... وَ يَجِيْءُ وَ اللّٰهِ ثَلاَثُ مِائَةُ وَ بِضْعَةُ عَشْرُ رَجُلاً فِيهِمْ خَمْسُونَ امْرَأَةً يَجْتَمِعُونَ بِمَكَّةَ ...

Imām Muḥammad ibne ʿAlī al-Bāqir (peace be upon both of them) said: " ... Indeed he (al-Mahdī) will come and I swear by Allāh that there will be three hundred and ten and some odd number of men with him and among them there will be fifty women who will all gather together in Makkah (to help him) ... "

Biḥārul Anwār, Volume 52, Page 223; Tafsīr of al-ʿAyyāshī

Ḥadīth Number 38

Prepare for the Imām ﷷ

قَالَ الْإِمَامُ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ عليهما السلام: لَيُعِدَّنَّ أَحَدُكُمْ لِخُرُوجِ الْقَائِمِ عليه السلام وَ لَوْ سَهْماً فَإِنَّ اللّٰهَ تَعَالَىٰ إِذَا عَلِمَ ذٰلِكَ مِنْ نِيَّتِهِ رَجَوْتَ لِأَنْ يُنْسَىٰ فِي عُمْرِهِ.

Imām Jaʿfar ibne Muḥammad as-Ṣādiq (peace be upon both of them) said: "Each one of you must prepare (your weapons) for the advent of al-Qāʾim (peace be upon him), even if it be (as little as) an arrow, because when Allāh the High, knows that a person has this intention, then He will give him a longer life."

Biḥārul Anwār, Volume 52, Page 366; al-Ghaybah of al-Nuʿmānī

Ḥadīth Number 39

Traits of Those in Waiting for the Imām ﷺ

قَالَ الْإِمَامُ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ عليهما السلام: مَنْ سَرَّهُ أَنْ يَكُونَ مِنْ أَصْحَابِ الْقَائِمِ فَلْيَنْـــتَظِرْ وَ لْيَعْمَلْ بِالْوَرَعِ وَ مَحَاسِنِ الْأَخْلَاقِ وَ هُوَ مُنْـــتَظِرٌ. فَإِنْ مَاتَ وَ قَامَ الْقَائِمُ بَعْدَهُ كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أَجْرِ مَنْ أَدْرَكَهُ.

Imām Jaʿfar ibne Muḥammad as-Ṣādiq (peace be upon both of them) said: "A person who would like to be among the companions of al-Qāʾim should be in a state of (active) waiting *(Intiẓār)*, and perform all of his deeds with *Waraʿ* [a level higher than *Taqwā*] and with the most beautiful etiquette and then one will be counted as being in a state of (true) waiting *(Intiẓār)*. Then if such a person was to die and al-Qāʾim was to make his advent after this, then that person would receive the reward as the one who witnessed his (al-Mahdī's) advent."

Biḥārul Anwār, Volume 52, Page 140; al-Ghaybah of al-Nuʿmānī

Ḥadīth Number 40

How to Die while on the Path of the Imām ﷺ

قَالَ الْإِمَامُ جَعْفَرُ بْنُ مُحَمَّد الصَّادِقُ عليهما السلام: مَنْ مَاتَ مِنْكُمْ وَ هُوَ مُنْتَظِرٌ لِهٰذَا الْأَمْرِ كَمَنْ هُوَ مَعَ الْقَائِمِ فِي فِسْطَاطِه ... لاَ بَلْ كَمَنْ قَارَعَ مَعَهُ بِسَيْفِهِ ... لاَ وَ اللّٰهِ إِلاَّ كَمَنِ اسْتُشْهِدَ مَعَ رَسُولِ اللّٰهِ ﷺ.

Imām Jaʿfar ibne Muḥammad as-Ṣādiq (peace be upon both of them) said: “The person from amongst you who dies while awaiting this command [the advent of Imām al-Mahdī] is like a person who was with al-Qāʾim in his tent … no rather, he would be like a person who was fighting along-side him with his sword … no rather, by Allāh, he would be like the person who attained martyrdom along-side the Messenger of Allāh (peace be upon him and his family).”

Biḥārul Anwār, Volume 52, Page 126; al-Maḥāsin

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